



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

THE EMPEROR OF CHINA.

The Chinese Repository contains the following remarkable Prayer for Rain, written by the Emperor of China, the 25th of July last.

On the 31st of May last an official paper was published by the Emperor of China, lamenting the want of rain. He had previously directed sacrifices to be made to the gods; and "devoutly knocked his head on the ground," but without effect. "His scorching anxiety had continued night and day, and hour after hour, he looked earnestly for rain; but none had fallen." He "had turned his thoughts in upon himself, and his government," but had found nothing amiss. "His own conduct," he says rather proudly, "ought to have induced a sweet harmony between the rain-bearing clouds above, and the parched earth below, but this had not been the effect," and, therefore, in this official paper, the Emperor directs "a mitigation of punishment for convicted persons in the Province of Pekin except in the case of great crimes," and orders that "accused persons should be brought to a speedy and hard trial;" that "imprisoned witnesses should be at once confronted with the opposite parties, or be set at liberty on bail;" and that "all small offenses be immediately disposed of and the parties liberated." "Thus (he adds) we may hope for timely genial, and fruitifying showers. Let the Criminal Board immediately obey these commands. Respect this."

This last contrivance was as ineffectual as all that had preceded it. The drought was severe; and continued still for many weeks. The Emperor, Kings and Princes "fasted and prayed once in seven days, before altars dedicated to the gods of heaven, the gods of the earth, of the year, of the land, of the grain, and finally to imperial heaven itself, and also to imperial earth, with all the saints." His Majesty, moreover, sent a King to Tae-shan, "the great mountain," in Shang-tung province, with Tibetan incense niches, to pray for rain in the Emperor's stead.

All this being of no avail, the following prayer was written, as mentioned above, on the 25th of July:

PRAYER FOR RAIN, written by his Imperial Majesty Taouktsang, and offered up on the 25th day of the sixth month of the 12th year of his reign.—July 25th, A. D. 1832.

"Kneeling, a memorial is hereby presented, to cause affairs to be heard.

"Oh, Alas! Imperial heaven, were not the world afflicted by extraordinary changes, I would not dare to present extraordinary services. But this year the drought is most unusual. Summer is past, and no rain has fallen: Not only do agriculture and human beings

feel the dire calamity; but also beasts and insects, herbs and trees, almost cease to live.

"I, the minister of Heaven, am placed over mankind, and am responsible for keeping the world in order, and tranquillizing the people. Although it is now impossible for me to sleep or eat with composure; although I am scorched with grief, and tremble with anxiety: still after all, no genial and copious showers have been obtained.

"Some days ago, I fasted, and offered rich sacrifices, on the altars of the gods of the land and the grain; and had to be thankful for gathering clouds, and slight showers; but not enough to cause gladness.

"Looking up, I consider that heaven's heart is benevolence and love. The sole cause is the daily deeper atrocity of my sins; but little sincerity and little devotion. Hence I have been unable to move Heaven's heart, and bring down abundant blessings.

"Having respectfully searched the records, I find that in the 24th year of Keenlung, my Imperial grandfather, the high, honorable, and pure Emperor reverently performed a 'great snow service.' I feel impelled, by ten thousand considerations, to look up and imitate the usage, and with trembling anxiety, rashly assail heaven, examine myself, and consider my errors: looking up and hoping that I may obtain pardon. I ask myself,—whether in sacrificial services I have been disrespectful? Whether or not pride and prodigality have had a place in my heart, springing up there unobserved? Whether, from the length of time, I have become remiss in attending to the affairs of government; and have been unable to attend to them with that serious diligence, and strenuous effort, which I ought? Whether I have uttered irreverent words, and have deserved reprehension? Whether perfect equity has been attained in conferring rewards or inflicting punishments? Whether in raising mausoleums and laying out gardens, I have distressed the people and wasted property? Whether in the appointment of officers I have failed to obtain fit persons, and thereby the acts of government have been petty and vexatious to the people? Whether punishments have been unjustly inflicted or not? Whether the oppressed have found no means of appeal? Whether, in persecuting heterodox sects, the innocent have not been involved? Whether or not the magistrates have insulted the people, and refused to listen to their affairs? Whether in the successive military operations on the Western frontiers, there may have been the horrors of human slaughter, for the sake of imperial rewards? Whether the largesses bestowed on the afflicted southern provinces, were properly applied; or the people were left to die in the ditches? Whether the efforts to exterminate or pacify the rebellious mountaineers of Hoonan and Canton, were properly conducted; or whether they led to the inhabitants being trampled on as mire or ashes? To all these topics, to which my anxieties have been directed, I ought to lay the plumb line, and strenuously endeavor to correct what is wrong; still

recollecting that there may be faults which have not occurred to me in my meditations.

Prostrate I beg Imperial heaven, *Huang Tien*, to pardon my ignorance and stupidity; and to grant me self-renovation; for myriads of innocent people are involved by me, a single man. My sins are so numerous, it is difficult to escape from them. Summer is past, and autumn arrived; to wait longer will really be impossible. Knocking head, I pray Imperial heaven to hasten and confer gracious deliverance,—a speedy and divinely beneficial rain; to save the people's lives; and in some degree redeem my iniquities. Oh—Alas! Imperial heaven, observe these things! Oh—Alas! Imperial heaven be gracious to them. I am inexpressibly grieved, alarmed, and frightened. Reverently this memorial is presented."

On this extraordinary paper the Chinese Repository remarks:

This is a most singular production. It is one too of great value. It is worth more than scores of quartos and folios of the vain speculations which have been published concerning China. Even allowing that much of the coloring has been given to it for effect merely, (which we are slow to admit,) still it exhibits an exalted personage, in a most interesting and affecting point of view. It is withal a very serious document: as it conducts us to the ante-chambers of the "celestial court," and there shows us the "minister of heaven," scorched with grief, pouring over his atrocious sins, and with trembling anxiety, recounting the errors of his public and private life; our sympathy is excited, and we, instinctively, re-echo his lamentation, *Woo hoo! Oh, Alas!*

It exhibits weakness and darkness peculiar to the human mind, while unbled by the revealed word and by the Spirit of the only living and true God. It shows, also, very distinctly, if we mistake not, the symptoms of an oppressed and declining empire.

We predict nothing. We should rejoice to see "the great pure dynasty" long stand strong, flourishing in all the glory, peace, tranquility, and prosperity which it now proudly and falsely arrogates. The welfare of the Chinese empire is the dearest object to our hearts on earth. But our own minds, in accordance we believe with the minds of millions, forebode an approaching change. We cannot deny the evidence of our senses; and we will not, knowingly, conceal the truth. Causes are operating on this nation,—would they did not exist,—which must produce tremendous effects. The state groans; and already convulsions begin to be felt. And oh, should the bands of government be once broken asunder, and this immense mass of population—an ocean of human beings—be thrown into confusion, the scene would be awful. We gladly turn from the contemplation of such a picture.

The Emperor's anxieties, occasioned by a long continuance of the drought, are now terminated. By a paper in the Gazette, dated at Peking, July 29th, it is stated,—that after the Emperor had fasted and offered the prayer, given above, before the altar dedicated to heaven,—at about 8 o'clock on the same evening, thunder, lightning, and rain were intermingled; the rain falling in sweet and copious showers. The next day, a report came in from the *Shunteenfoo** magistrates, that two inches had fallen: and on successive days, near the Imperial domain, a quantity fell equal to four inches. For this manifestation of heavenly compassion, the Emperor, in an order published, expresses his devout devotion and intense gratitude; and the 2d of August is appointed as a day of thanksgiving. Six kings are directed to repair to the altar dedicated (1) to heaven, (2) to earth, (3) to the gods of the land and grain, (4) to the gods of heaven, (5) to the gods of earth, and (6) to the gods of the revolving year.

* This is the Chinese name of Peking and the department annexed to it.

It is a very remarkable circumstance, connected with the drought, that none of the priests of *Taou* and *Budha* were ordered to pray as they usually have been heretofore on similar occasions. This single fact shows, in how low estimation they are held by the Emperor.

From the Vermont Chronicle.

SANDWICH ISLANDS MISSION.

The ship *Averick* arrived at Oahu, May 17,—missionaries all well. We have received, through the kindness of a friend, two letters from the Rev. E. Spaulding. The first gives an account of their voyage after leaving Rio, which was uncommonly pleasant, and of their arrival and favorable reception by the chiefs.—A postscript, dated June 6, says, "Kaamannu, the Queen Regent and "nursing mother" of these Islands, left us yesterday morning, we trust for a residence in heaven. You will see her biography, if not her memoirs. She glorified God in life and death." The other letter we give entire. It is dated,

Lahaina, July 28, 1832.

We have just heard that an American man of war, the *Potomac*, Capt. *Downs*, has arrived at Oahu, and will leave in ten days for the South American coast. This will furnish our earliest and safest opportunity for sending letters, and we shall embrace it without delay. I have left 20 letters at Oahu for various individuals in America, among them are two or three for yourself. They were to be sent by way of China, but a few days since the vessel had not sailed, so they may be detained for the present conveyance. I am located at Lahaina, as an associate with Mr. Richards, that man of God who has borne the burden and heat of the day. The last reinforcement had no agency in fixing their locations. They were assigned us by ballot at the general meeting of all the Missionaries. Messrs. Alexander, Armstrong and Dr. Chaplain, together with Dr. Tinker, were chosen to take a mission on the Washington Islands. On Wednesday the 18th inst. Messrs. Whitney, Tinker and Alexander left as a deputation to explore the Marquesas and visit the Society Islands, and other Islands if necessary. This measure was indispensable, considering the obstacles in the way of taking the Marquesas. Brother Emerson is located at a new station on Oahu, 30 miles from Honolulu. Br. Lyman has gone to Zldo, with Messrs. Dibble and Goodrich; Br. Lyons to Waimea, as an associate with Br. Baldwin, and Br. Forbes to Haavaloa with Brother Ruggles. The three last stations mentioned are on Hawaii. Brother Hitchcock takes a new station on the Island of Morakai, in sight of Lahaina, some 15 miles distant, but remains here for a season, till he has some acquaintance with the language. We are all satisfied with our stations, and I shall proceed to give you some reasons why I am pleased with Lahaina.

1. It is one of the most delightful spots on all the Sandwich Islands. The district extends 7 or 8 miles on the coast, and converges back to the lofty, beautiful mountains about the same distance. The inhabitants live on a plain half of a mile wide and three miles or more in length, extending along the beach. On this little spot are more than 4000 souls, and the mission premises are in the center. Lahaina as seen from

the place of anchorage is to charm an American.—Such luxuriance is seen as never met my eye in New England. The beauty of the place does not consist in elegant houses, for the low thatched huts of the natives are generally concealed among taro patches, sugar cane, the fruitful banana, fruit trees, cocoa-nut trees, the broad spreading koutree &c. &c. The plain is watered by a stream which flows from the mountains, and is conveyed to any place you please, in artificial ditches. Except in raining seasons we as much expect the sun to shine, as that it will rise, and though it is the hottest station on the Islands, the heat is by no means as oppressive as we expected to find it. The Thermometer in the shade at midday stands at about 80 deg. Mr. Richards has a beautiful stone house, built of coral by the natives, two stories high, plastered and white washed within and without, with a piazza and handsome yard in front. He has a fertile garden spot, in which any thing you please may be raised, with suitable care.

What I call *my premises*, are separated from his, only by a wall composed of common earth, and nearly equal to his in beauty and extent. We have a grass house, 42 feet by 22, nearly finished, and shall move into it within a few days. It is situated 3 or 4 rods from Mr. R's house, and is shaded by a large koutree. This must serve our purpose for 2 or 3 years, till lumber can be obtained from America, when we intend to build a house of coral like Mr. Richards'.

2. Lahaina is a very important station. It was taken early by Mr. R. and Mr Stewart; as great or greater improvements have been made here in the moral condition of the people as in any other place on the Islands. The Church consists of 153 members, and 88 more stand propounded to be admitted at the next communion.

Nearly all of the 4000 inhabitants reside within one mile and a half of a new coral meeting-house, which is just completed. This has been built by the natives with very little expense to the mission, and is called by the natives Luakini (Temple.) It has a gallery, belfry and bell, is plastered and whitewashed inside and out, and is as handsomely finished as the majority of new meeting-houses in America. The floor is of hewn coral and covered with mats, which, for this climate, are as suitable as carpets are for New England parlors. The ordinary congregation is 2500, and they are always there, and seated when the missionary enters. The order and decorum of the congregation would shame many a worshipping assembly in New England, and almost every individual, or at least every family, carries a little gourd or a shell as large as a coffee cup, that they may not be compelled to spit on the mats. If some of the old tobacco chewers in N.E. had spittoons attached to them, it would save the house of God from much defilement. No man sleeps in the congregation. If a person begins to nod, a half dozen give him a jog.

3. There is a sacred stillness on the Sabbath, which well becomes God's holy day. No riding of horses, and clattering of carriages, and parties of pleasure, and noisy loungers. As you walk to the house of God, you are not turned out of your path by a part of your flock going another way to hear another Gospel. All go the same way and to the same place.—They go and return circumspectly, without loud con-

versation or loitering by the way. I have not heard a half dozen loud words spoken by the natives going or returning from worship, the four Sabbaths I have been at Lahaina:

There is no opposition here, except from a few unprincipled foreigners; and this is very small, except about six or eight weeks in the Spring and Fall, during the season of shipping. We rejoice to say that there are some among our sea faring friends, who are thrice welcome to the missionary; but many exert a pernicious influence, and strive to break down wholesome regulations which have been established for the good of the people.

We have gross ignorance and the natural heart to deal with, but the people are thirsting for instruction. I expect to enter a school composed of 80 of the principal men in Lahaina, in a few days. I shall commence with Geography, and I hope to show them that the world is round and turns over once in 24 hours, &c. &c.

4. About one and a half or two miles from the mission premises, on elevated ground, 700 feet above the ocean, is located the *high school* for the Sandwich Islands, which under God, is to raise up the future teachers and preachers of this nation. It consists of 60 men in the meridian of life, and 50 more are about to be admitted. These are men selected by the missionaries from all the Islands, as the most promising characters. Mr. Andrus is principal, and it is his intention to put up a new stone building every year for the 50 new scholars which are to be selected annually by the mission. The course is four years, and 100 scholars might be admitted annually as well as 50, if it were practicable. The school has a commanding view of the town and place of anchorage, and as the number of competent teachers must be increased, it will add much to the importance of Lahaina.

This is the residence of the young Princess Harriet, (Harieta,) 17 years of age, a member of the Church and a person of fair promise. Mrs. Spaulding is to be her teacher, and we hope if possible to enlighten her mind and interest her in every good object. A week since, the young King, 18 years old, and his attendants, some one or two hundreds, arrived. He intends to enter the high school. If he continues here the usual time, it will increase the number of souls in Lahaina. I hope to have some influence over him and to do him good. If God blesses the effort, much good may be done in this way to the nation.—Two or three evenings since, I met him, the Princess, two or three chiefs, and some of his attendants, and spent an hour in singing with them, of which they are peculiarly fond. Only a taro patch separates my house from the *Royal Palace*.

6. Lahaina is the most central place of all the Islands. Fifty whale ships have touched here this spring, a larger number than have been seen at Oahu. If each ship has the usual complement, viz. 30 men, it will be seen that 1500 seamen have visited Lahaina this last spring. I expect to preach to them during the season of shipping, and if the Seaman's Friend Society send us a chaplain, Lahaina will be the place for his residence while ships are here.

7. The last and most important reason for being pleased with Lahaina is, we believe God has sent us here. You will recollect that I left a sick bed among

friends, for a berth in a whale ship—that I left my native land in great darkness; but now I must frankly tell you that there is no important step I have ever taken, with which I am better pleased. With my present feelings *I could not stand straight in a New England pulpit* and plead the cause of missions, and not become a missionary myself. I feel a degree of satisfaction in my present situation, which I never expected to feel. We have nothing to do but to devote ourselves exclusively to our work. How much good we shall ever accomplish here, God only knows; but one thing, I think, is certain; there is not a spot on earth more inviting to the missionary. Were the whole world mine, and I had liberty to select my location and choose my employment, *I would be a missionary to the heathen, and pitch my tent in Lahaina.* We have two out stations on the shore, each about 7 or 8 miles distant in opposite directions. One place has 2000 inhabitants, so situated that 1500 meet for worship on the sabbath; the other has 4000, and affords a usual congregation of about 2000. When we are both able to preach, I shall visit the out stations and preach on the Sabbath occasionally.

From the New York Evangelist.

LETTER FROM RUSSIA.

From Rev. Richard Knill, dated Sarepta House, St. Petersburg, Sept. 28, (N. S.) 1832.

Through the kindness of your countryman and our dear friend and condutor, W. Ropes, Esq. we have been favored with the letter which you addressed to him, and a copy of that which you sent to the Tract Society in Hamburg. The delightful particulars which these letters contained, reminded us of the words of the prophet, "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

We congratulate you, beloved friends, on the honor which your divine Master is putting upon you, by causing you to take so conspicuous a part in his service. A city that is set on a hill cannot be hid. The eyes of friends and foes, near and afar off, will be fixed upon you; and we sincerely pray that your light may so shine that you may eminently glorify your Father which is in heaven.

The sum of three hundred dollars which you voted us, came safely and most opportunely, for we greatly needed such a favor at the moment it arrived.

EXTENT OF CIRCULATION FROM ST. PETERSBURG.

O, Sirs, you ask what we need, but we can scarcely tell you—it is too great; yet to make known our wants is to have them supplied. Our fields stretch across the globe. We often send Tracts fifty, one hundred, eight hundred, two thousand, and six thousand versts. God has opened doors for us in every direction. It may be said that we have friends who co-operate with us in almost every quarter, and thereby scores of millions of our fellow-creatures are accessible. This is a great call for thankfulness; yet there is one thing connected with this extensive circulation which is discouraging; we can never expect to see the recipients of our favors in this world, nor can we expect to hear much from those very distant regions. But O, if we can trust a faithful God, and sow in hope and plough in hope, then shall we rejoice in hope.

A SCENE IN CRONSTADT, THE HARBOR OF ST. PETERSBURG.

I saw an edifying and animating sight on the other Sabbath at Cronstadt, which is just to the point. Just before divine service commenced, an interesting looking man springing across the deck, caught hold of the

hand of our second mate, and shook him as if he could not let him go. There was much conversation also. After service, I asked the second mate the meaning of all this.

"Well, Sir," said he, "It is very cheering, and very singular. I do not recollect that young man, but he says that ten years ago I took hold of him, and invited him to the Bethel at Sunderland; and then and there the Lord went with him; he was brought under deep convictions; he sought God and found him, and has been walking in his holy ways ever since."

Until that day he had not seen his friend who brought him under the word, and now after ten years they met in Cronstadt mole, to join once more in the worship of God. I believe no one in the ship profited so much by this event as myself. Much that you are doing in America, and that we are doing in Russia, may seem lost, or we may forget it, as this sailor forgot—but in ten years, or twenty years—if not in this world in eternity it will be seen. We have much to encourage us. Our tracts are read—divine light is increasing—some are converted from sin to holiness, and some are helping to convert others.

RUSSIAN TRANSLATIONS—NEED OF FUNDS.

We approve of the directions you have given as to the character of the Tracts to which your bounty is to be applied. On this point we proceed with great caution. All the tracts we have translated or printed, are the standard tracts of the London Society, and many of them are common to their series and yours. We desire to record with great thankfulness, that all our tracts have received the highest ecclesiastical authority. Indeed, without their zeal we could not have printed a tract; and from this we conclude that we shall be able to proceed exactly in proportion as we have funds.

Our depot, the first of the kind ever opened in this country, is very prosperous—so we consider it. The price of our tracts is small, but they sell, which is a new thing, and we augur great things, now the people are beginning to purchase, and that on an extensive scale.

At present we have no tract money in hand, except £10, lately voted to us by the London Tract Society for Finnish Tracts; therefore you will be able to judge whether a donation from you would be acceptable or not. We cannot urge it, we have no claims—your debtors we are—yet as it is more blessed to give than to receive, we ask you to favor us again.

Our chief translator is the dear Princess Mestchersky, who enters very warmly into the blessed work. She lately became acquainted with two dignitaries of the Russian church, who understand English, (the one a bishop and the other an archbishop) and who promised the Princess to translate Baxter's Saint's Rest, and Baxter's Call to the Unconverted, into the Russian language. We may hope for peculiar blessings on these books.

Our circulation during the last three years has amounted to full three hundred thousand; and if our friends will help us, we will circulate as many more during the next three years. May God incline their hearts. Amen.

Praying for divine grace to be granted to you in all your deliberations, and a divine influence to attend all your tracts, we remain, gentlemen, your affectionate and grateful servants.

In behalf of the Committee.

RICHARD KNILL.

GUTZLAFF'S SECOND VOYAGE.—The Chinese Repository of September contains a brief notice of the second voyage to the north of China. It was performed in a country ship, the *Lord Amherst*, Capt. Rees, chartered for the occasion by the E. I. Company. It was commenced on the 26th of Feb. 1832, and the

ship reached Macon on her return, Sept. 4th, having visited many places along the coasts of China, as well some parts of Formosa, Corea, and the Lewchew islands. Along the whole coast they were received by the people as friends, and were flattered and feared by the inferior local officers. Severe edicts were sent from Peking against them, and they were ordered to be driven from the coast; but still some sales of merchandise were effected. At Corea and Lewchew, the power of this Chinese government was greater than along the coast of China. The objects of the enterprise, so far as the ship was concerned, seem to have been, to ascertain by actual experiment, the practicability of carrying on commercial intercourse with the northern ports of the empire.

Mr. Gutzlaff, however, being supplied with a variety of christian books, such as tracts and portions of scripture, found opportunity to distribute them wherever the vessel touched; he also diligently employed his skill as a physician. It is pleasing to know that both the medicines and the books were accepted joyfully, and that in some places the latter were eagerly sought after, and much liked. Thus in a little more than six months has the word of life been circulated so extensively, and "it shall not return void."

The question of free intercourse with China seems to be one of immense importance, and one which can only be settled in a national way. As to the right of the case, this voyage has proved that the people enthusiastically desire the trade, and that the local authorities will be glad to encourage it, if the government can be induced to permit it. The common Chinese of the northern parts do not abuse and ill treat foreigners, as is done in Canton. Now what right has the government for more arbitrary reasons, to deny this beneficial intercourse with their fellow-men? The discovery we regard as a very great one, made by the Lord Amherst, that the Chinese are not, as a nation, characterized by an unfriendly and repulsive feeling towards strangers. We hope some way will be devised, of getting those ports open, not only on account of the great commercial benefits to be derived, but also from the advancement of civilization and human improvement; and still more for the facilities it would give to the spread of the gospel in that vast empire.

JAVA.—The Repository says, "Recent accounts confirm the opinion, that Java is one of the most healthful and beautiful islands in the world, and that Batavia is by no means so unhealthy a place as has been supposed, while the seats of the residents, just without the town, are comparable, if not superior, to any within the tropics."

"The whole population of a small village, wishing to become Christians, and to be instructed in the truths of the gospel, requested the Resident at Sourabaya to send them a teacher and bibles; but he refused, declaring that he would not allow them to become Christians, as they were quite happy enough without christianity." Thus men convinced by tracts of the folly of idolatry, and seeking christian instruction, are refused by a professed Christian, the official representative of a christian government.

AMERICAN HOME MISSIONARY.

Extracts of the correspondence from the corresponding secretary, Rev. A. Peters to Dr. Rice, dated

FLORENCE, (Ala.) Feb. 28, 1833.

My Dear Brother—My last, dated Jan. 10th, and written on the Mississippi river, was mailed at New Orleans, where I arrived on the 16th of the same month, and I trust has reached you. My passage down that river was rapid, and it was with much regret that I felt obliged, by the short time allotted to the performance of my long tour to pass the states of Tennessee, Mississippi, Arkansas (Territory,) and Louisiana, with only a brief stop at a few places, as suited the convenience of the boat, and an interview with only two or three ministers of those states. In the first, viz. Tennessee, with a population of about 700,000, there are only sixty eight presbyterian ministers, which is less than one to ten thousand. Mississippi has a population of about 145,000, and only 20 Presbyterian ministers, which is about one to seven thousand. Arkansas Territory, with a population of perhaps 40,000, has only one minister of our denomination, excepting such as are engaged as missionaries to the Indians, within its bounds. The population of Louisiana is not less than 230,000, and yet there are not more than seven or eight Presbyterian ministers within its limits, which is about one to twenty eight thousand.

NEW-ORLEANS.

There is perhaps, no city on the globe, whose position, character, and commercial prospects and prospective influence on the souls of men, should be regarded with more intense and fearful interest by the Christian community, than those of the city of New-Orleans. It is the grand emporium of the great valley of the Mississippi, and if war or pestilence, or some other scourge from the Almighty, do not arrest its prosperity, the time is not far distant when it will be the principal depot of the commercial wealth of a hundred millions of people, and the point through which they will hold intercourse with all parts of the world. Its influence will then be direct and immense upon this mighty mass of mind and enterprise, which will spread the savor of its religious or irreligious character round the globe. On the ascendancy of pure religion in the hearts and lives of the citizens of New-Orleans, therefore, may depend the immortal destiny of many millions of souls. At present however, it is known and lamented, that the restraints and the controlling influence of religion are but partially and feebly felt in that city. On this subject I am persuaded the public impression abroad is not too strong. My own previous opinions have been fully justified by a more minute acquaintance with its religious condition. My arrival there, as already stated, was on the 16th of January, and my continuance ten days, during which I had much and delightful intercourse with the few estimable brethren, who now sustain the Presbyterian interest in that city. The weather was uniformly pleasant, and the climate delightful beyond what I had ever anticipated of the mildness of mid-winter, even in New-Orleans, while the mass of shipping, and of boats and steamboats, at the wharf, and the huddling activity and bustle of the streets, and "the confusion of tongues," exhibited in the conversation of groups of men and women and servants of different nations, all fastened upon my mind that I was in the midst of a great city. And such it already is, in the amount of its business and the extent of its intercourse with the world. There were also

obtruded upon my notice more than the ordinary indications of that fullness of wealth and of that careless indulgence and dissipation, which too often deform the character and corrupt the influence of large cities.

THE CHURCHES IN NEW-ORLEANS.

The Sabbath came, and I looked in vain for the multitude walking to the house of God in company, which so beautifies the aspect of that holy day in other cities with which I am acquainted. The permanent population of New-Orleans is perhaps 56,000, of which about one half are nominally Catholics. The other half are nominal Protestants. But few indeed of this number make any profession of religion, while the great mass of the population do not pay even an external respect to the ordinances of the Sabbath, but pursue their business or pleasure as on other days. For the accomodation of Protestants, there are one Episcopal, one Methodist, one Baptist, and one French Protestant church; and two Presbyterian churches, who, for the present hold their worship unitedly in the same building, which, though small, accommodates their present congregation. The reason of this arrangement is the following: the former pastor of the first church, Mr. Clapp, having been deposed from the ministry by the Presbytery, and having in consequence declared himself an Independant, is sustained by a part of his former congregation, who continue to rent for his use the commodious building in which they have heretofore worshipped, and which was once occupied by the talented and lamented Larned. The church, however, embracing the eldership, and a large portion of its members, immediately retired from the ministry of Mr. Clapp, and invited our beloved brother and missionary, the Rev. Joel Parker, to preach to them, and administer the ordinances of the gospel, during his continuance in the city. But having no convenient building in which to meet, they entered into an arrangement with the second church, by which the two are united in their worship on the Sabbath, under the ministry of Mr. Parker, and the Rev. J. H. Harris, minister of the second church. These two churches are both small, embracing only about twenty-five members each, but their numbers are increasing under the ministry of the two above named brethren, whose labors appear to be conducted with great harmony and efficiency, and their united congregation is perceptibly enlarged from Sabbath to Sabbath, while there were some, before I left, who were convinced of sin, and inquired what they must do to be saved. I preached and addressed them on the Home Missionary cause, and was delighted with the responsive interest expressed, and the deep feeling of responsibility manifested by the few members of these churches, not only in regard to the interest of religion in their own city, but also as to the importance of their influence upon the whole valley of the Mississippi. A contribution was commenced by several individuals, in aid of our Society, which we shall hear from in due time, and I am happy in the assurance that fervent prayer is offered by our brethren in New-Orleans for the blessing of God upon our efforts there, upon all who seek the salvation of souls. But they are few in that city, not more than fifty in the Presbyterian churches, while the resident members of the other four Protestant churches do not average more than twenty-five to each, making in all only one hun-

dred and fifty; a little flock, truly, to be witnesses for Christ in so great a city, and to stand against the overwhelming tide of worldliness that sweeps over the mass of the population, and the combined power and wealth of the "man of sin, and the son of perdition," whose whole influence is exerted to roll back the car of salvation. Yet we may hope, nay, confidently expect, that religion will revive and prosper in New-Orleans. There is hope in the prayers of God's people there, and in the faithful labors of our two beloved brethren, who now unitedly minister at the altar amid so many apparent discouragements.

HOME MISSIONARY SOCIETY

OF THE EASTERN DISTRICT OF NEW-HAVEN COUNTY.

This Society has been organized only three years, and has contributed more than \$1600. This sum is probably more than has been given in other places, and shows the utility of system and union. The Committee say in their Report,—

The whole amount contributed by all the parishes, since our organization, will make an average of about 550 dollars a year. And there are probably in all the churches, embraced by this Society, about 3000 members; and probably not less than one third as many, or 1000 more who are in the habit of contributing to our various benevolent objects; making the number of 4000 persons within our limits, who may be expected to contribute to this object. Now if we divide the whole sum of 550 dollars among these 4000 contributors, we have an average of less than 14 cents a year for each individual. We would here pause long enough for every man, woman, and child that can understand it, to get this fact fully into the mind, and to fasten it there. *Less than 14 cents a year for each individual, we have made the measure of our ability to supply our destitute and desolate settlements with the ministrations of the gospel, and to stay that tide of demoralizing influence from popery, and infidelity, and irreligion of every name, that threatens the ruin of our country. Less than 14 cents a year, from the lovers of their country and the disciples of Christ, when the best interests of our country are in jeopardy.*

Let us look at the same thing under another aspect. *Fourteen cents a year is but little more than one cent a month. Our churches are in the habit of uniting in the Monthly Concert for prayer. We go up to our respective places of supplication, upon the first Monday evening of every month, and unite with the multitudes of every Christian land and name, praying that the kingdom of God may come. In our supplications we forget not our beloved country. For who that loves his country can forget her, in this day of her threatened ruin.*

Let us make another estimate. We find by a recent official statement, that there are in this church (Guilford) about 400 members. If we reckon only one third as many more, who contribute to benevolent objects, we have the number of 533 in this place who may be expected to feel an interest in this object, and to make contributions to carry it forward. If then we divide the whole sum contributed for Home Missions in all our parishes, among the contributors of this congregation, it amounts only to about one dollar for each individual. And how easily might the whole sum be raised in this single congregation. *One dollar a year for each individual of those who may be expected to contribute, would raise the whole sum. It is only a six pence per month or about two cents per week. And there are probably very few if any in the congregation, who feel an interest in the object, who cannot, by proper calculation in the improvement of their time, and economy in their expenditures, make an appropriation*

of this small amount, of 2 cents per week, without submitting to any important sacrifices. And what poor widow even, that loves her Saviour, and feels the spirit of her Master, and understands the benevolent character and the importance of the enterprise in which we are engaged, would not esteem it a privilege to throw in weekly her two mites into this treasury of her Lord. Or if in any case this should be considered too great, in connection with the other important calls for benevolence, there are many whom God hath blessed with an abundance, who would most cheerfully relieve the more destitute of one half or three fourths of their contributions. Yes, this single congregation, although they have paid their full proportion of what has been raised, might most easily accomplish the whole amount that has as yet been done by the 15 parishes embraced by our Society. Let only from one third to one half of this single community contribute to this object about 2 cents a week on an average, and the whole sum is secured.

And what report shall your Committee have occasion to make for the year to come? We find again from official reports that there have been added about 850 members to our churches mostly within the past year. Divide the whole sum reported by our Treasurer among these young disciples of the Saviour; and we find that an offering of 65 cents a year from each of them would be quite sufficient to raise the sum. Yes, only 5 or 6 cents at each monthly concert for prayer, from each of those who in the recent visitations of God's Spirit have graciously been called into his kingdom, and adopted as his sons and daughters, and made heirs of an immortal inheritance, would make the full amount yearly of all that our Treasurer has been able to report. And what shall be our report for the coming year? What may we not expect from those who, by the grace of God, have been admitted to fellowship with the Saviour, in this day of light and of benevolent enterprise, in this dawn of millennial glory.

Let then these young disciples of Christ, be made distinctly acquainted with the nature, and deeply impressed with the importance of our object, and admitted at once, to a participation of our labors and our joys. And let all who love the Lord Jesus Christ and his cause, come up to the enterprise, and engage in it with a zeal in any degree proportioned to its importance, and what, by the blessing of God, shall be our Treasurer's next report; and what our grateful and pleasing reflections, when in retrospect we view another year.

The committee in conclusion say:

Let each of our churches engage and make this pledge, that an amount equal to 50 cents a year from each of its members shall be paid into our treasury. And will not every church adopt it? Is not the measure altogether feasible? And is not the object for which we are engaged important enough to move us at once to its adoption, and to its certain execution? Why brethren, the sum proposed to be raised is less than one cent a week for each of our number. Paul said to the Corinthians, upon the first day of the week let every one of you lay by him in store, as God hath prospered him, for the support and spread of the gospel. And let every one of Christ's disciples, in obedience to the injunction of this holy apostle, upon the first day in the week, lay by him in store at least one cent for this and for every other good object. Your Committee feel that in this day of restless activity among the enemies of God, and when signs of evil to our beloved country so fearfully foreboding hang round us, that the churches will not wish to do, nor think of doing less than our plan proposes. It is only one cent per week for each of our number. And let it be remembered too, that there are many out of the church, who possess more of the spirit of Christ than many who are called by this name, and who feel as we do the magnitude, and the excel-

lence, and the importance of the object before us; and who will generously contribute to support it. Let our children too, whom we have dedicated to God, be trained from their earliest childhood to his service. Let them understand and be brought to feel an interest in this object, and to contribute to support it. And who should feel it more deeply than they. For if we mistake not, they will view this object through a different medium in the next generation. And God forbid that they should there have occasion to reproach us for the evils they may suffer through our present unfaithfulness. Let then this subject be kept before the public mind, and become one of more general interest, and our plan will be most easily accomplished. And suppose it to be done; and what would be the result? Let us again bring in our arithmetic. There are in our churches 3000 members. And one cent per week, or 50 cents a year from each one of them, would amount to 1500 dollars, or nearly three times the amount of our present contributions. And the amount of good, brethren, which we should be instrumental of producing, would be increased in the same proportion. And who is there that doubts either the practicability of the measure, or the propriety of attempting its execution? The practicability of it is proved, if proof be necessary, from the fact that some of the churches have already come up to this point, and have even gone beyond it. And can any man look for a moment at the good we hope to accomplish by the measure, and doubt the propriety of attempting, yea of fixedly resolving upon its entire execution? The cry from our great Western Valley, which comes to us on every breeze, has been of long continuance, and is waxing louder and louder, *Come over and help us.* And it must be listened to and answered; and answered too, by something more decidedly benevolent than expressions of pity; or soon, even before another generation shall pass away, another cry will be heard of more fearful import,—the mingled cry of Mercy, as she weeps over desolations not soon to be repaired, and of the triumphing shout of victory from the enemies of God and man.

Reported loss of the Hellespont.—The community has been much agitated for some days, with the apprehension that this ship had been burnt at sea. The whale ship Martha, arrived at this port, reported that in latitude 5 deg. 4 m. S. long. 21 deg. 15 m. W. she passed 14 dead bodies, together with some floating pieces, a work bench, a house ladder, a block on which was written "M. H. Taylor, Mate of ship Hellespont." The Hellespont had on board about \$3,500 of property for the American Board, and \$700 worth of lumber for the Seamen's chapel, the property of the American Seamen's Friend Society, and other valuable freight, mostly insured. There were also Mr. A. P. Brinsmade, Mr. W. Ladd, and Dr. Hill, with their families, and several other respectable persons, most of them going out to the islands to settle. As far as we can learn, the preponderance of probability at present is, that the ship burnt was not the Hellespont. The owners say that she had no work bench on board, and that M. H. Taylor was never mate of that ship, and though he shipped as a seaman he deserted between the time of her clearance, Dec. 22, and her sailing, Dec. 27. The ship had neither gun powder nor spirits on board. The burnt ship seems to have taken fire while a staging was slung for the purpose of paying her side with pitch, in which case the people on board the Hellespont, would probably have constructed rafts of the lumber on board.

That some ship with a number of passengers, has met with the awful catastrophe of fire at sea, is unquestionable. Whether it was the Hellespont, can only be determined hereafter.—*Evangelist.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, APRIL 13, 1833.

LETTER FROM THE REV. EDWIN STEVENS.

It will be recollected that Mr. Stevens has gone out to Canton, as Chaplain of the Seamen's Friend Society. He is supported by an association in this city; and we are pleased to state, that the children of one of our Sabbath schools have recently sent him \$50 to purchase Bibles and Tracts. The following extracts are from a letter addressed to a gentleman in this city.

*Ship Morrison, Indian Ocean, South Lat. 37° 28' East }
Long. 75°. Monday Evening, Sept. 10th, 1833. }*

Dear Brother,—This evening of S. S. Monthly concert, forcibly reminds me, of what no day allows me to forget, the assembly of my fellow teachers in New Haven, and their work in the Lord. Among all the meetings in New Haven, which the Lord permits me to look back upon with pleasure, there is no one which occupies so large and delightful a share of my remembrance as this evening's concert, the teachers' weekly meeting excepted. Dear Brother, my heart is still with you, while the accustomed faces are seen around the well-filled room, and one and another rises to give us his thoughts, and to revive our hearts, as usual; or the solemn prayer rises to God, commingled with a hundred hearts in unison; rising, like sweet incense, from the "golden mercy seat" in heaven, to the hearer of prayer, who returns you a Father's smile, to comfort your hearts and to bless your labors. When I remember these things, I pour out my soul in me, for I had gone with the multitude, I went with them to the house of God, with the voice of joy and praise, with a multitude that kept holy day. "Blessed are they that dwell in thy house, they will be still praising thee. They go from strength to strength, every one of them in Zion appeared before God." Does every one appear? I say not these things, my brother, to express any complaint or regret at my lot, for my feelings at this time are very far from that, or if it be so, it is a delightful regret. For if it be happiness to praise our Saviour among the thousands of his friends, think how blessed it is to be the means of carrying one spark from that "light of the world" into the world's darkness, there perhaps to kindle a small flame which shall burn on till it meets the brighter blaze, rolling on from the west, when the whole world will be illuminated by their united light. And if it be so, may not he who is carrying this spark of heavenly flame to others, see the light of it, and feel the warmth himself? Truly, if he has enough to be worth carrying abroad he will—I do hope. Yes.

"Man wants but little help below,
Nor wants that little long."

In my little state room (where I am now writing, when the interval of the ship's rolling admits,) this remark is verified. It is about 9 feet square, lighted from above by one little sky light, about the size of my Bible, which is sometimes my sky light too; in this little room we have often to make these words true. It had before been devoted to the triple purpose of a bedroom, library and study room, but to night I have enjoyed the privilege of adding another still, a place for conference and prayer. Three of us have held the Monthly Concert for prayer here this evening. One was a mate of the ship, and one, "a devout sailor who waits on us continually," our colored steward. It was gratifying to hear so fervent prayer for Sunday Schools and teachers—that they might all "ship for heaven," and arrive safely thither under the Captain of our salvation, from one who

had never before heard of this concert. He has not long been with our common "Captain," but I hope he will follow him whithersoever he goeth. We have also attempted to raise a Bible class on board this ship, as unlike those which I have seen in New Haven, as our concert is to yours. But I must defer an account of this till another evening.

After describing his meeting his Bible class on board the ship he says:

I then retired, endeavoring to be thankful for the privilege of sowing any good seed, among the multitude of worldly and evil plants which here quickly overcome the whole heart. Should God please that they should take root and grow, it would be a lovely sight to see plants of grace growing here, like the lovely "oasis" in the desert, or the solitary flower, springing from some warm spot of the rugged mountain. Still it is impossible amidst this work, not to remember my last Bible class in New Haven, and while remembering it, equally hard not to feel the difference of those very favorable, and of these present circumstances. There, while listening to your words, some are disposed to love and practice the truths, others to learn them, at least, and almost all will study them. How happy, I could not but think, and honored is my fellow teacher there! Dwelling at ease in his native, christian land; among christian friends, and neighbors, and society; permitted to visit weekly, if he please, his pupils at home; with the privilege of attending the weekly and monthly meetings of prayer, he goes, on the morning of the Holy Rest from his closet to his class in the house of God, to speak to them whom he loves, of a Saviour whom he loves. O, for such a privilege of teaching! gladly would I walk ten miles on Sabbath morning, and rejoice that I was counted worthy to labor in such a vineyard of our adorable Lord. Yet not even for that privilege, would I forego the Sabbath duties to my little parish here. I believe it is my master's pleasure that I should be here. Yes, my brother, and rarely if ever have I been as happy as on board this ship. I desire to record it, as testimony to the faithfulness of God, and as encouraging to all his friends to seek and to know more of Jesus. O! we know not how much it will do to love him! Our hearts are cold and fearful and narrow. Heaven and earth is overflowed with the flood of His love. But our closed and barred hearts! Let us deposit them with him for safe keeping, and then we are free to look after him.

Our stated prayer meeting this evening we endeavored to make a concert for Sunday schools. Our number was five, one of whom, I hope, has been taught to pray since our last concert. I told them of the wonderful works of God which had been seen in Sunday schools and Bible classes in New Haven, and they praised God for the exceeding grace given unto you. The importance of Sunday schools has not lessened in my estimation at all, by our distance from them. Nor has the many thousand miles extent which we have now past made them seem less needed. Here from country to country, and from shore to shore are no scholars passing over the "green" to meet and learn the words of eternal life, no pious teacher to teach them when met, no bible to be taught, no sanctuary to assemble in, no day of rest to call them together. No! except here and there a little missionary school enlightening some favored spot, all these nations which our swift ship has been so many weeks sailing past, all are dark as night and as silent as dark. When thinking of the great extension and blessings of Sunday schools in my native land, and praying that they may be multiplied a thousand fold, how can I but pray that in each of the myriads of villages which lie these shores and fill the interior of Asia, the light of the Sunday school may soon shine like the star of the morning, bespeaking the near approach of the Sun of Righteousness?

Canton, Nov. 10th.—We arrived safely about a fortnight since, and I have entered on my work of preaching at Whampoo. The situation at present, and the prospects are more fa-

vorable than I had anticipated. I have no time now to write more, or make any alterations, as our ship, Italy, is soon to sail.

The Lord be with you, and with your school, and with our many Christian and dear friends there.

Your's in the Lord, EDWIN STEVENS.

[For the Religious Intelligencer.]

THE LIFE OF DAVID.

MR. WHITING—As the time has now come, in which many of our Sabbath Schools are replenishing their libraries, I beg leave to call their attention to a very interesting little book, which may afford instruction, not only to children, but to persons of adult years. The title of it is, "The Life of David, King of Israel. By the author of Bible Sketches. Illustrated with a variety of original cuts, &c." As this book is published by the American Sunday School Union, and as it has received a very flattering notice from several of our periodicals; it is doubtless known to some of your readers. But I am very desirous that it should be examined by all who are engaged in procuring books for our Sabbath School libraries.

It is written with uncommon discrimination and simplicity; and holds up the subject of it in true scriptural colors, noticing on all proper occasions, the customs of his day and country, and amplifying where the case calls for it, on the proper influence which should be had on the mind of the reader. I have been struck with its superiority in one respect, to all other books of the like kind that I have read. I mean, that when the words of the sacred record are peculiarly significant and beautiful or sublime, the writer preserves them, instead of telling the story in language which could not be equally appropriate. The whole life of David is thrown into one view; and the reader of the scriptures cannot but be edified by a perusal of it. There is no attempt at embellishment or declamation, such as a mere tyro would be apt to make. The author seems to have studied the sacred scriptures, and imbibed their spirit; and then come to the work of describing one of their most distinguished characters, in the simplicity of truth, in the dignity of religion, and in the diction of one who holds the pen of a ready writer.

Yours &c.

O. L.

AMERICAN COLONIZATION SOCIETY.

We have received the 16th Annual Report of this Society, from which we shall make selections.

The Annual Meeting of this Institution was held in the Hall of the House of Representatives, on Monday evening, the 20th of January, at 6 o'clock. A very large meeting of citizens and distinguished strangers from every part of the United States, convened at an early hour, when the Hon. C. F. Mercer, one of the Vice Presidents, was called to the chair.

After the reading of the Report, the following resolutions were offered and adopted.

By the Rev. Mr. Hammet,

Resolved, That the report just read be adopted, and that 20,000 copies be printed under the direction of the Managers.

In other places, said Mr. H. and other circumstances. I should regard it as my imperious duty to support, by what may be called argument, the able, the powerful, and I will venture to add, the highly satisfactory report to which you have just listened; but here, sir, in this Hall, and in the presence of the thronged and brilliant assembly that now surrounds me, I feel that this would be unnecessary: especially, as I know, that there are those to follow me, from whom the meeting has a right to expect much more than from myself.

There is, however, Mr. President, in the report, one particular which my sense of duty will not permit me to pass over in silence. It is there stated, sir, and I confess that I heard it with mingled feelings of sur-

prise and regret, that this Society still has to contend with a persevering and untiring opposition from some quarters. Opposition still to such a cause as this! Sir, I had hoped that the day had well nigh passed by; and that the success which has already crowned the efforts of this society, had left no longer doubtful the benevolence of this scheme, or the practicability of carrying it into full effect. Let this Society fall, sir; take from us the hope of relief which it holds out, and like the miserable patient who hears from his physician that the last expedient has failed, you leave us nothing to reflect upon but the sullen gloom of despair. The evil which this Society proposes to remedy, has already spread to a fearful extent, and is becoming more and more alarming every day. That class of the community to whom it affords succor, though nominally free, can in fact never be so in this country. A gloom hangs over them through which they can never hope to penetrate, and they groan under a weight of prejudice from which they can never expect to rise. The consequence is that intellectual effort is paralyzed, and morals among them are prostrated. Find them where you may, whether in Philadelphia, Cincinnati, Richmond, or Charleston—in a free or in a slave holding state, you will find them the same degraded race. No individual effort, no system of legislation, can in this country redeem them from this condition, nor raise them to the level of the white man, nor secure to them the privileges of freemen. It is utterly in vain to expect it. And, sir, to procure for them what they cannot have here, and what the history of this enterprise has proved, can be secured to them elsewhere, is the object contemplated by this association; remembering always, that in proportion as we benefit them we benefit ourselves. Now, sir, I ask you, is it not amazing that such an enterprise should meet with opposition from any lover of his country—from any lover of freedom?

But, thank Heaven, sir, the opposition is feeble in comparison with the encouragement and support which the Society meets with. In almost every state in this Union, the great body of the people are awakening to a sense of the vast importance of this undertaking. The ablest statesmen and politicians are espousing and advocating its interests—state societies and neighborhood societies, designed to co-operate with this, are rapidly multiplying. The Legislatures of several of the states have pronounced favorably upon its plans and its proceedings; many of them contributing largely to its pecuniary resources—and, sir, the whole religious community of this widely extended republic, have declared it worthy their confidence, and have resolved in their solemn assemblies to give it their support.

Take for example, said Mr. H. the Methodist Episcopal Church—the Church to which I have the happiness to belong. At her General Conference (the highest assembly of that Church) which met in Philadelphia in May last, a resolution was adopted, and I believe unanimously, recommending this Society to the patronage of the people of that communion. Sir, I know I am correct when I say, that the whole denomination, numbering in the U. States, nearly six hundred thousand communicants, and not much short of ten thousand ministers of different grades, unitedly approve the objects of this Society. All the other leading denominations of the country do the same. In this we all agree. The peculiarities of creed, of sect, and of party, are here forgotten, or lost in the glories of one common philanthropy. With such a general—almost unanimous testimonial of the approbation of the country, and with the blessing of Almighty God attending its exertions, there can be little room left to doubt, that the American Colonization Society will continue to rise and flourish and ultimately accomplish the glorious undertaking in which it has engaged.

Turn your eyes, sir, to the Colony itself, and the

prospect is equally encouraging and cheering. We there behold a class of beings who, at home amongst us, could scarcely be controlled by law, or elevated by religion, suddenly springing into honorable notice; cultivating among themselves all the arts of civilized life, and securing to their families all the blessings of well-ordered society. Every day's intelligence only reiterates what we have heard from the beginning—that peace, harmony and contentment are abounding. What colonist has ever complained that protection and security were not guaranteed to him there? And what American Captain has, at any time, come back to tell us, that tranquillity and happiness are not enjoyed there? Schools are established, churches are erected, the mechanic arts are cultivated, agriculture is promoted, and commerce, even with foreign nations has already been embarked in: and by whom, sir? By a class of beings who, while here, hung as a dead weight upon the skirts of the country. Sir, with the sublimity and grandeur of the spectacle and prospect before us, calculation itself can hardly keep pace.

I behold in the Colony at Liberia, the germ of an empire that may one day rival our own. The genius of liberty shall go out from thence; the dominion of freedom shall be extended; tribe after tribe shall send in its adhesion, until the entire of long neglected—long injured Africa—no longer pillaged and plundered of her children, shall be crowned with all the blessings of civil liberty. And by the advancement of this cause shall commerce be advanced. The hidden treasures of another continent shall be developed and borne upon many a sea. Our country shall derive from it an extensive and profitable trade. Our sons shall go out the supercargoes of richly laden vessels; and it is not visionary to believe that, at no distant day, we shall see it announced, that another line of packet ships is established, to trade between New York and Monrovia.

The Christian, too, has here much to animate his hopes, and stimulate his zeal. An immense field, "already white to the harvest," opens before him. The missionary of the cross shall enter there, bearing to perishing thousands the "Bread of Life." Africa will receive him. Churches will be reared; presses will be established; the scriptures will be circulated; and the darkness of ages retiring like the shades of night at the approach of the morning sun, shall be finally scattered by the effulgent blaze of truth divine. Yes, sir, superstition shall be broken down, false philosophy shall be confounded, heathen oracles shall be struck dumb:—"The altar and the god shall sink together to the dust"—and Africa shall come forth "redeemed, regenerated, and disenthralled." And may Heaven hasten the time!

I have done, sir. I am afraid I have trespassed on the time of the meeting; but in justice to those who have invited me to this service, and in justice to my own feelings, I could not have said less. I close, sir, by declaring, that in whatever sphere it may be my lot to move, I shall feel it a sacred duty which I owe to my country, and to the cause of humanity, steadily and constantly to advance the principles and the interests of this Society.

On the motion of Z. C. Lee, Esq. seconded by the Hon. J. W. Taylor,

Resolved, That this meeting rejoices to know that the cause of African improvement generally, has made large advances during the year, and to believe that Christian nations are disposed to redress the wrongs they have inflicted upon Africa, and to assist her in rising from her darkness and misery, to honor and happiness before the world.

Mr. President,—I rise, by request, to offer the above resolution; and in doing so, sir, I cannot forbear to express the pleasure afforded by the very interesting and eloquent report we have just heard. I am truly

gratified to know that the object of this Society has at length excited the sympathy, and enlisted the regard of the philanthropists of Europe; who, by their influence and means, are now, in England, giving us their support. And surely, sir, the spirit that prompted Wilberforce and Fox, in their noble efforts to overthrow the infamous slave trade, has received the grateful applause of mankind; is less honor and praise due to the British statesmen of the present day, whose eloquence and opinions are promoting the great cause of African colonization? While the former have denounced and punished the inhuman robbers who despoiled and depopulated the coast of Africa, and born, crowded and mangled in the gloomy slave ship, hundreds and thousands of her sons, to slavery and death; the latter, with us, are now successfully laboring to restore to that ill-fated country, a civilized and christian population, descendants of her native, but less enlightened children. We should therefore hear, with sincere gratulations, the promise of support from the Old World. France also is beginning to regard Africa with interest; and the subject of Colonization has been taken up by an enlightened body of philanthropists in Paris, from whose exertions we may, ere long, expect a rich harvest of usefulness and benevolence. And how, sir, can it be otherwise? The claims of Africa, that once proud quarter of the globe, must yet be felt by all Christendom; and the glorious work of her redemption from the night of barbarism, will find, I doubt not, devoted laborers in every clime. Associated as she is "with the stirring memory of thousand years," how touching and impressive is the appeal she now makes to the patriot and the scholar; for over the darkness that has for centuries covered her, the light of the past is still undimmed.

In letters, Africa will be immortal. It was from her rock that the living waters first gushed. What a field, sir, does she not present for the experiment of self government? for the enjoyment of well regulated liberty. Shall, then, all other people, whenever and wherever struggling for their rights, receive our sympathy and aid; and Africa, the land where Carthage triumphed, and where Cato died, be forgotten? No, sir, though long neglected she cannot be forgotten; and thanks to this Society, through its means, and by the blessing of Providence, she is yet, I trust, to be regenerated, and raised in the scale of nations. The star of her destiny is rising higher and brighter on the world. The horrible slave trade has been, in a great degree, overthrown; and we behold at this moment, on the shores of Africa, a colony of freemen, enjoying every social and political right, and diffusing civilization and religion among the native tribes.

In stability and rapid improvement, Liberia can challenge the world for a parallel. No more than sixteen years ago, sir, in this city, a few unpretending and noble philanthropists assembled, at whose head was the late Judge Washington, a man whose spotless virtue and profound mind adorned the seat of justice. By this small, but devoted band, the foundations of our Society were laid, amid difficulties and prejudices now happily overcome. From them, under Heaven, the voice has gone forth—"let there be light in Africa;" and there is increasing light, by which a whole nation may yet be guided to civil and religious liberty.

And should we not indulge a national pride, when we recollect that this is, emphatically, an American cause, first asserted by us, and flourishing alone under our own glorious and "star spangled banner?" It is in vain now to doubt its practicability; sixteen years have tested it, and the Colony stands self-vindicated at this day, in its present prosperity and success. It is a cause, sir, worthy of the age in which we live—worthy of the consideration and regard of our national counsels; for, independent of its intrinsic importance to the African race—apart from motives of justice and humanity, it strongly addresses itself to state expedi-

erty, which looks only to ourselves as a nation. We have a growing population of free people of color, distinct and separated from us by their character and condition; nominally free, it is true, but virtually slaves—a proscribed and degraded caste, whose liberty (if liberty it can be called,) is but negative, giving them but little, and exacting from them every thing.—And it is these people alone, this Society proposes to colonize, and thus relieve our country from an acknowledged evil, by cutting off a morbid excrecence from the body politic, which has tended only to impair and corrupt our social system. While our own interests are promoted, theirs are also; upon the soil of their ancestors, blessed with religion and laws, how changed and elevated will be their condition! Who can doubt the great and beneficial results to them? In this respect at least, sir, our Society dispenses a noble charity, one which is twice blessed—it blesses them that give and them that receive.

And may we not confidently hope that the national arm will soon be extended to its aid, and the national treasury contribute to its advancement?

On motion of R. S. Finley, Esq.

Resolved, That the free people of color throughout the United States be assured that this Society had its origin in the most benevolent desires towards them: that its object is to promote their happiness and usefulness; and that it believes this can be best done by gradually separating them (with their own consent) from the white race, and establishing them in a situation where they may enjoy those privileges to which they are entitled by Nature and their Creator's will.

Having for nearly three years past, devoted my time exclusively, in endeavoring to advance the interests of the cause of African colonization, during which time I have travelled in all the slave holding States; and having spent a considerable portion of that time in Kentucky, the Auxiliary State Society of Kentucky has done me the honor to select me to represent their views at this meeting, and after its adjournment, to give a more full exposition of them to the Board of Managers.

It will be borne in mind, that a prominent object of this Institution is to afford the means for a safe, gradual, and voluntary abolition of slavery. And it is this view of the subject that constitutes its chief glory in the eyes of its slave holding friends.

I know that an opinion prevails very extensively at the North, that the Southern people are attached to slavery in principle—that they would not get rid of it if they could—nay, that there is such a morbid sensibility on the subject, that they will not suffer even a calm discussion of any remedy, however feasible and peaceful. In order to remove this apprehension, I have merely to say, that I have publicly discussed this subject every where in the Southern States, from the Eastern shore of Maryland to the Gulf of Mexico, in the presence of hundreds of slaves at a time, and with the general approbation of the audience to which my addresses were delivered—and have uniformly represented it as affording the best and only safe means of gradually and entirely abolishing slavery. Indeed, so well is the moral influence of the operations of this Society understood in the extreme South, that all the advocates of perpetual slavery are bitterly opposed to it; and none in that region are its advocates, but the friends of gradual, peaceful, and ultimate, entire emancipation. In fine, this Society is drawing the line in a distinct manner, between these two classes of people at the South. The friends of human liberty are enlisted under the banner of colonization, and the advocates of perpetual despotism are arranging themselves under the banner of its adversaries; and it requires not the spirit of prophecy to foretell whose principles in this age of reason and religion, and in this

country of universal intelligence, will become universally popular.

To produce the final and complete success of this cause, is not a matter which is left to the choice of the American people, but is urged upon them as a matter of necessity. The safety, the integrity, and the honor of the Union depend upon it. And I, for one, confess that I have no fears for the perpetuity of this union, and have as little fear for the ultimate success and final triumph of this magnificent enterprise.

The Hon. Mr. Taylor of New York, said—

That nothing was further from his intention than to say word to this meeting. But the events of the evening had awakened his feelings, which he could not and ought not to conceal. He had been present at the first meeting on the subject of African Colonization ever held in this city; at which the venerable father of him who has just addressed us, (Mr. Finley,) the devoted Caldwell, and the Chairman of this meeting were present. I know not, said Mr. Taylor, that any others in this assembly participated in the deliberations on that occasion.

The great mass of the people then, deemed us enthusiasts. And of enthusiasm, weakness is the frequent accompaniment. But what have we lived to see? A Society which has extended its influence over the land, and won the applause of distant nations. We behold the rich contributing their thousands, and the widows casting in their mites, and foreigners from across the Atlantic, pouring their treasures into the lap of this Society. You and I, Mr. President, remember how, when and where it commenced. Its success has been wonderful,—I had almost said miraculous. It must go onward. Almost all great enterprises may be traced to small beginnings. The glorious cause of liberty was once confined to a frail bark, which bore a feeble band across the Atlantic. Its influence is now spreading and enlarging, and must reach the great family of mankind. And to whom was the work of destroying idolatry and introducing a pure religion committed? To a few individuals; and under the guidance of the same beneficent Being, who prospered them, this Institution must prosper.

G. W. P. Custis, Esq. rose and said,

In returning to this scene of by-gone labors in a good cause, I rejoice to find that it has suffered nothing during my absence for a few years. Onward is its march; and if virtue and benevolence are in the world, they are found here. This noble charity gains friends wherever it is known. Among older nations it has found those to speak its praise. The wise Clarkson and the admirable Wilberforce, have said that the people of the New world have cast all others into the shade. Our establishment of Liberia, a thing of yesterday, throws all their schemes aside. Our little Institution, planted but the other day, is developing energies, unexpected even by enthusiasts in the cause; civilization, the arts, and the best virtues of civil life; and my life on it, the colony which the Yankees have planted, will soon furnish men to penetrate to the heart of Africa—to disturb there the lion in his lair. Have we not succeeded in our experiment? New wonders are revealing themselves to the world. Blind man may not see that in this rising Colony there is a rising empire; but the day will come, when this infant will go forth with giant strength on the race of glory. The colonial monuments, the wonder of after ages, will bear an inscription, gratitude to endless generations—to this Society: on their colossal fronts will be inscribed AMERICA. When she shall have done the work, sir, it will be seen that the new world will have sent back to the old, the most sublime empire of reason and law, ever known to mankind. She will have planted in a land once illustrious, but long darkened by superstition and despotism, the institutions of civil

and religious liberty; and savage men will feel their influence, and be converted to civilization and Christianity.

Sir, I see through the long vista of ages, when you and I shall long have mouldered in the dust, the most glorious results from the operations of this Society. When such success has attended our experiment, who will say this is not the most feasible plan? Some say, colonize in Canada. Is that the region, sir, for the children of the sun, who are barely comfortable at a temperature of 98 of Fahrenheit? The idea is ridiculous—absurd. Others say, establish colonies of free colored people in the far West. I say no. We want all the West for ourselves. "Westward the star of empire takes its way;" and soon our own citizens will tread the shores of the Pacific. By oceans alone are we to be bound. No, sir; let us return the children of Africa under their own blazing vertical sun; the climate best adapted to their nature and habits.

But it may be said, it is cruel to take these people from their native country, across the Atlantic wave. Have they not a right to stay here? Sir, they have no right to the white man's country. True, they have been deeply wronged, and let us restore them to the land from whence they came. There they may be masters. The land, the government will be theirs. Let them plough the ocean, till the soil, or explore the forests. Be it so. I shall envy not, but rather rejoice in their prosperity. But here there is no footing for the colored man. If he could be happy here, if he could be placed upon a level with others here, he might stay; but here he can shine but by a borrowed light. Let him go, then, where he may rule alone.

Some alarmists tell us the slave population is to be freed. And sir, does any one regret that the hope is held out, that, with our own consent we shall one day see an end of slavery? Should this Society be, as I doubt not it will, the happy means of producing this result, it will be renowned as having done one of the greatest and best deeds that have blessed the world.

UNIVERSALISTS DO NOT BELIEVE IN THEIR DOCTRINE.—The Rev. Mr. H. one of the eloquent advocates of temperance in our country, had made the above remark; and also, as another way of saying the same thing,—that he had never "seen a universalist."

Passing, one day, by the office of a justice of the peace, he was requested to step in and witness the signing of a will. A pious man of the Baptist order, living in the neighborhood, was also called in for the same purpose. The person to sign the will, proved to be Capt. —, professedly a universalist. When the business was finished, the Baptist said to him, "Well, Capt. —, now you have made disposition of your property, I want to know what you mean to do with your soul." The question drew from him an intimation of his universalist creed. "But," says the Baptist, "here is Mr. H., who says he never saw a universalist." "Well," said the Captain, "he sees one in me." "No, I do not," replied Mr. H. "You do, sir," replied the Captain. "No, I do not," said Mr. H., "I am confident I do not. Now, Captain," continued he, "will you give me plain and honest answers to one or two questions?" "Certainly," replied he. "Do you not expect the time to come,—and with a man of your years, it may come soon,—that you will be on your dying bed, and conscious to yourself that you have but a short time to live?" "Certainly; of course," was the reply. "Do you not, now, honestly, feel and know, in your conscience, that when that time comes, you will, after all, have to

repent and be converted, as other people do, in order to get to heaven, or else go to destruction? Tell me now, honestly." Embarrassed by the directness and solemnity of the question, his face colored, he sat silent for a few moments, took up his hat and walked out of the office, and went his way without saying another word.

There are times when conscience thunders in the breast of an unbeliever of divine truth, and says to him, you are trying to "believe a lie," and you know it. Such was undoubtedly the case with Capt. —, under these faithful and solemn appeals.

[From the Pastor's Journal.]

CONVERSION OF TWO PHYSICIANS FROM SCEPTICISM.

[The following narratives of the conversion of two physicians from infidelity, have been furnished by two Pastors, residing many hundred miles apart, and strangers to each other. This fact is stated, to remove all suspicion, lest a mutual acquaintance might, in some way, have been the occasion of the striking similarity, which will be observed in many of the circumstances of the narratives.]

"I have lived sixty-six years, and am scarcely two days old."—So said a venerable man, leaning on his staff, and looking tearfully in the face of the writer. Is it possible! thought I. "Can a man be born again when he is old?" And so we often feel in religion to those who grow old in sin. Their conversion to God is rarely expected; and when it does take place, we seem to be carried back to the days of miracles. It is contrary to analogy. The sapling oak easily yields to the bending hand; but the oak, which has borne the blasts of a hundred winters, is made of "sterner stuff." The gardener with ease, turns the irrigating stream to refresh his drooping plants, but it is not so easy to divert the mighty river from its time-worn channel. So the young heart may easily be made to bleed or break, while the old one is unyielding as a ball of iron.

Dr. W. was born in a New England village, in 1766. His parents were respectable, and of reputed piety. He early gave indications of a vigorous mind, and of a susceptible heart. His religious education ended where it ought to have commenced—with a knowledge of the shorter catechism. Such, however, was the prevailing custom of those days. At an academy he distinguished himself as a scholar, and made considerable progress in the Latin language. At the age of 22 he commenced the practice of medicine. His profession, of necessity, brought him in contact with the world. And here commenced a series of associations, which threw a cloud over more than forty years of his life. He was first pressed with the doctrine of universal salvation. Its popularity gave it currency. And as it required no sacrifices, no self-denial, and no self abasement, it readily recommended itself to the unrenewed heart. He tried to believe it. But his discerning mind detected the sophistry of the system, and left him restless as the rolling billow. He shuddered at embracing sentiments professedly derived from a Book, which, he was aware, condemned them as unsound, and inconsistent. The next step was to destroy the veracity of the Bible. A universalist he could not be—an infidel he might. To aid him in this fearful work, he called in Paine, Voltaire, and Rousseau. He went not to the Bible, to contemplate the sublimity of its doctrines—the purity of its precepts, the harmony of the system of revealed truth, and its tendency, as illustrated by facts, to promote the happiness of man. Like other infidels, he cast off fear, and restrained prayer before the Almighty. Thus twelve years passed away, all the while professedly

seeking for light, and yet not once directing his eye to Heaven. Those who did pray, he thought infatuated; and though, sometimes, he was compelled to think them sincere, yet in his view, they were *sincere hypocrites*. The next twelve years he spent in the mercantile business. He read, and *reasoned* much, but only on such subjects as were calculated to make his infidel fortress strong. At length the embargo embarrassed his business, and he, with his family, removed to the state of Ohio. Here he resumed his former profession, and after twelve years, declined practice, to spend the remainder of his days in the quiet of retirement on a farm. Three score winters had now whitened his head, and yet the old man bowed not his knee in prayer. He had been, what the world would call, a strict moralist. This was the practical part of his religion, though not the legitimate effect of his principles. He gloried in his consistency, and in the pride of his heart, looked with contempt on those whom he called *inconsistent Christians*. Their irregularities, whether fancied or real, he readily seized, to confirm himself in infidelity. Although he was not forward to disseminate his principles, he occasionally sought an encounter, to try the temper of his weapons. Having been so long accustomed to them, he could use them with no ordinary skill. With the keenness of his satire, and the cunning of his sophistry, he almost invariably triumphed. Success inspired him with courage, and increased his intellectual pride.

In the winter of 1831, the debate between Campbell and Owen fell into his hands. His long-cherished sentiment and feelings, inclined him to espouse Owen's side in the argument. As he read, he was struck with the palpable weakness, and inconsistency of his reasoning. "What," said he, "if the Deist has no better arguments than these, to support his system, I am ashamed of it." For the first time, in his life, he was now seriously alarmed at the thought that, possibly, he had built his own house upon the sand. Thought begat feeling, and deep anxiety. In this state of mind, providentially, Wilson's "Evidences of the truth of Christianity," came within his reach. As he read, day began to dawn on a night of more than forty years. The light of truth rendered the darkness visible, and his danger apparent. About this time, on meeting with a neighbor, he remarked,—"I feel as though I was set down in the midst of a wilderness, without a single vestige of a path to lead me out. I feel disposed to trace the first that shall present itself." He rose, from the perusal of Wilson, convinced, that the Bible is what it professes to be—a Revelation from Heaven. This truth admitted, conviction of sin rushed upon his mind, and the old man bowed down his head in agony. He attended a meeting in the neighborhood, and heard two sermons, by a passing preacher, from the following texts:—"Choose ye this day whom ye will serve." And, "Now is the accepted time, behold! now is the day of salvation." The Holy Spirit made the word quick and powerful. He went home to read and revere that volume, which for about half a century, he had neglected and despised. The man, who had never prayed before, went home to cry—"God be merciful to me a sinner." His conscience was shaken, and he trembled under the mighty hand of God. After a short season of severe conflict, between the powers of light and darkness, the star of Bethlehem arose, and led him to Jesus.

It was on a Sabbath morning. The night preceding had been dark to his soul. He arose from his pillow just as the day dawned, when the following train of thought passed through his mind. "This is the resurrection morning—on this morning Christ rose from the dead! But why did he die? To save sinners—a great sinner—and will he not save me? Lord Jesus, save, or I perish!" The storm was over, and the calmness of Heaven came over his spirit. He walked out. The winter was so far gone, that the birds were

singing their morning anthems. The eastern sky appeared glowing in new and indescribable beauty. The fields and the forests seemed dressed in unwonted loveliness. Heaven and earth looked glad. He gazed, and admired, and could no longer keep silent. Although unaccustomed to sing—

"His tongue broke out in unknown strains,
And sang surprising grace."

The next day, on meeting him, he readily gave vent to his new-born feelings and hopes. Said he, "I have lived sixty six years, and am scarcely two days old. I am a miracle of the grace of God! O, how could I support old age without the consolations of religion, and without the promises written in that blessed volume, which I have so long slighted and abused!" Soon after he had the happiness to embrace a prodigal son, who had wandered in the same cheerless path of infidelity. The Bible is now their choicest book. On the same day they both entered into covenant with God, and with his people. Christians are their chosen companions—Christ is, to them, the chief among ten thousand. And celestial treasures are, apparently, the only riches on which their affections are placed. The Doctor mourns that he has so few days to devote to God. After a life devoted to the cause of infidelity, he now testifies, "I am led, from a review of my past experience, to declare as my belief, that with all the infidel's boasted assurance, there never was a person brought up in a Christian land, who could, at all times honestly and unhesitatingly say—I feel secure in a disbelief of the Bible."

The narrative of the other will be given in our next, in his own words.

CHARITY BEGINS AT HOME.

"Bishop," says an agent for foreign missions, "cannot your diocese aid our mission to —?" "We should be glad to do so," perhaps the Bishop replies, "but the diocese requires all its means for its own support. Our country churches are continually begging for assistance, and all we can spare must be given to them. Charity begins at home, sir."

"Cannot your parish aid our diocesan fund?" says the Bishop to one of his clergy. "We should be glad to do it," replies the clergyman, "but the parish requires all its means for its own support. Many of our families are very poor, and all we can spare is bestowed on them. Charity begins at home, Bishop."

"Cannot your family aid our Parish Benevolent Society?" says a Pastor to a parishioner. "I should be glad to do it," replies the parishioner, "but my family require all their means for their own support. Two of my children have been unfortunate in the world, and all we can spare is devoted to them. Charity begins at home, sir."

"Cannot you aid your brother?" says a father to a son "I should be glad to do it, but require all my means for my own support. My house wants repairs, and all I can spare must be appropriated to them. Charity begins at home, Father."

Thus every call of liberality might be postponed until the last want, even if luxury, was satisfied. And is this charity? My parish; my family; my house; myself. This expansive genius of Christian benevolence? No, it is mere selfishness in disguise. Charity does begin at home, but she does not forever stay at home. No, she traverses the earth, and though not unmindful of the claims of brotherhood and kindred, from her horn of plenty she dispenses blessings wherever there is a hand stretched forth to receive them.

Flushing Jour.

THE TRACT, WORTH OF THE SOUL.

A female monthly Tract distributor in N——, Conn. says, being repeatedly rallied by a man whose soul was engaged in a lucrative business, upon my idle waste of

time and money, I determined to try upon himself the efficacy of a weapon he so much despised; and after seeking the divine blessing, inclosed to him in a short note one Saturday evening, the Tract *Worth of the soul*. The business of the week was not finished—but the Tract seized on his heart. He read it with tears, first by himself, and then aloud to his family. The Sabbath was not spent as usual among his account books, but the forenoon in reading and reflecting on the "Worth of the Soul," and the afternoon in the house of God.—The Tract was carried in his bosom for weeks, and repused at every convenient opportunity. His wife has often expressed to me her sincere acknowledgements for the striking change produced in his sentiments and character. He is always ready now to befriend my feeble efforts as a Tract distributor, both by word and deed.—*Tract Mag.*

Revivals.

From the New York Evangelist.

REVIVAL IN WESTCHESTER CO. N. Y.

Yorktown, N. Y. March 13, 1833.

Dear Sir—It has pleased the Lord, in his great mercy to visit this part of his Zion with a refreshing from his presence. Previous to December last, the church had been for sometime in a cold and formal condition; but about this time, here and there one was found who began to mourn over their low estate and to wish for a protracted meeting.

A public prayer meeting was appointed in the church on the third Wednesday in December, which was well attended, and more than usually interesting. The people of God confessed their backslidings, and their repentings began to be kindled together. A day of fasting and prayer was appointed the next week, with special reference to a protracted meeting, which was to be held the week following. Some of the impenitent began to weep over their sins, and to inquire the way to Zion; and some were hoping that they had given their hearts to the Saviour.

The public services of ordination were attended on Wednesday the 2nd of January, and the seriousness among the people was evidently increased. On the evening of this day the meeting commenced. It was a heart searching time among the professed friends of Christ. For two or three days many were seen in anguish of soul mourning over their sins, and some were almost ready to part with their former hopes. So great was their distress that they wept aloud in the sanctuary, and called upon God for mercy. The Holy Spirit seemed to descend and fill all the place where we were sitting. The Lord gave efficacy to his word, and sinners were seen flocking to Christ. The meeting continued seven days after the ordination; during which time there were between twenty and thirty hopeful conversions. Others since think they have given their hearts to the Lord, and found joy and peace in believing.

There has been an interesting work indeed among impenitent sinners; but not less so among the church. Feelings of envy and hatred among the members have given place to those of harmony and love. Family altars that had long been neglected are again surrounded and the morning and evening sacrifice offered; and now I know of no professor at the head of a family who neglects this pleasing and important duty.

Before, many professors refrained from leading the devotions of others; now they are heard to plead with God for the conversion of sinners. Twenty-one were received to the fellowship of the church last Sabbath, and now all our members who reside in town, and usually worship with us, are pledged temperance members. May the Lord grant that they may all be found among the redeemed in heaven; and to his name be all the glory.

Since this meeting there have been similar meetings at Cortland town, Peekskill, and Gilead, in each of which there have been from fifteen to thirty hopeful conversions. Yours in the bonds of the gospel,

WM. A. HYDE,
Past. cong. church.

REVIVAL AT THE SANDWICH ISLANDS.

Extract of a letter from one of the Missionaries to the Rev. Mr. Finney, dated

Honolulu, Oct. 1833.

"You may hear, from brother Gulick, what the Lord is now doing in Kanis, the island where he and his wife are at present laboring alone. The Lord has heard their prayers and poured out his Spirit in a manner hitherto unknown at the Sandwich Islands. Heretofore we have had no revival of the peculiar stamp of revivals in the U. S. now-a-days. There has been a want of feeling and engagedness both among the church and inquiring souls. But now the Spirit of God appears to have come down with power, and has caused a shaking among the people which has had no parallel. People are flocking to the inquiry meeting, and to the house of the minister, with eyes bathed in tears, and smiting on the breasts, crying, O, what shall I do?"

Dr. C. who has lately visited that island, says he was astonished at what he saw. About thirty were already rejoicing in hope, and the number of the anxious, already about three hundred, were daily increasing. The Dr. says he perused the Memoirs of Brainerd while there, for the purpose of comparing the revival in his time with what he saw at Kani, and that as far as he could judge with his imperfect knowledge of the language, there was a very great similarity, both in the kind and amount of feeling.

Captain Brayton, a pious man, has also touched there lately, and gives his testimony that the work is truly astonishing, and on the increase. The solemnity is very general in the village, and individuals from different parts of the island have made journeys to the station, in order to be conversed with and prayed for.

We have had a visit from the U. S. frigate *Potomac*. We were pleased with the chaplain, Mr. Grier; he is an evangelical man, and knows how to get along in a man of war. Mr. Warriner, son of Solomon W. one of the editors of the *Musica Sacra*, is teacher of the midshipmen. He is a warm-hearted, active man; the situation he fills is one of little account and much importance. After encountering opposition, he has had opportunity to do much good. There were some broken down play-actors on board; they shipped as common sailors, but have been employed for the amusement of the ship's company. When they got to the Sandwich Islands they opened a theatre for one night only, for the gratification of his majesty, the king. We think no serious evil will result from this attempt; for should the theatre be driven from the United States, I think it will not find a footing in these islands; the whole performance is too silly to please the natives.

Brother F. do you ever preach missionary sermons? I hope you do. I think you ought to preach at least one in every revival. It would bring young converts to begin with right feeling in behalf of the heathen, and it may be the means of enlisting a great host of young converts, who will go into the missionary field as soon as they can be prepared. I think young converts have a good deal of missionary spirit at first. But it is put out, or dies for want of proper nourishment.

We have been favored with the perusal of a letter from a lady, formerly of Columbia, S. C. but now of St. Charles, Missouri, with the view to our making from it the following extracts. It bears date, Feb. 15th, 1833.

"The winter has been delightful. A Carolina winter could not exceed it in mildness. Our Sabbath

school has been kept up—is large and interesting.—The Church consists of about seventy five members. We have two Bible Classes, one for the ladies and the other for the gentlemen. Married and single attend. Our young minister, Mr. Hall, is a man of talents, energy, and, I trust, of piety. Our Female Benevolent Society has increased much in numbers, and we have a prayer meeting in connexion with it.

"Mr. Collier is making arrangements to erect a fine College. He has given \$10,000 for a commencement. Dr. Wilson and Judge Barton have given handsome lots on the hill for the buildings. The Professorships will be endowed by Mr. Collier.

"The Roman Catholics have a handsome church here, which was built by funds raised in France. The Presbyterian church in St. Louis, which cost \$8000, was built by the generosity of New England. The Episcopal Church of that place was built by money raised in the Northern and Middle States. That is, those churches were principally built in that way—they did what they could within themselves. They are building a church in Boonville of this State with money raised in New England and New York. They are about erecting a College at Palmyra, in this State, by funds raised in Philadelphia. I shall not attempt to enumerate all the generous acts of the Northern people towards this infant State.—*Charleston Obs.*

[From the Charleston Observer.]
CHEERING INTELLIGENCE.

A Correspondent, in whose statements full reliance can be placed, has communicated to us the following intelligence.

TALLAHASSEE, Florida, March 15.

Dear Sir,—It is with the sincerest pleasure that I communicate to you, the news of a blessed revival of religion in this remote corner of our country. About the first of last November, Mr. Stiles, and Messrs. N. and H. Pratt, of Georgia, visited us, and organized a Presbyterian Church of eighteen members; some of them residing at distances of twenty, thirty and forty miles from each other. All of them had before been members of the church. A protracted meeting was held at the same time, which while it resulted in but one conversion, had an evidently happy influence on professors, and probably prepared the way for the blessings we have since experienced. Soon after the Church was organized, the Rev. Mr. Savage, an excellent and faithful servant of his Master, arrived as a Missionary from the American Home Missionary Society, and took the pastoral charge of it. At the communion in January, ten members were added to the Church, three of them on profession of their faith.

About three weeks since, that favored man of God, the Rev. Daniel Baker, visited us and held a protracted meeting. The church had been for some time praying for a blessing, and we had delightful evidence that their prayers were answered. A deep impression was made by the first sermon, and the interest continued to increase till the close of the meeting. About thirty, we trust, have embraced a Saviour, and there are many others anxious for their soul's salvation.—Among the converts, are some of our most respectable and talented men; though we have to lament that it has been with us, as in many other places, "not many wise men after the flesh—not many mighty—not many noble were called."

Mr. Baker next visited Monticello, a small settlement about thirty miles from this city, and there the work was glorious indeed. A very deep solemnity pervaded the community; twenty four individuals professed to have passed from death to life; among them two lawyers, and several other gentlemen of great respectability. Some cases were quite interesting. A young gentleman from St. Marks, who chose the Sabbath to visit Monticello on business, was induced re-

luctantly to enter the church, and in a few days returned to his home rejoicing. He was "the only child of his mother, and she was a pious widow." A young lady, who attended two of Mr. Baker's protracted meetings in South Carolina without benefit, was found by the Lord, while providentially on a visit to Monticello, and converted through the instrumentality of the same means, which she had twice resisted before. One of the gentlemen of the bar, a gentleman of good talents and address, has resolved to devote himself to the work of the ministry, and will commence his studies as soon as his present business can be closed. Mr. Baker is now in Quincy, a few miles west of Tallahassee. He will spend a week there, then visit Marianna in West Florida, thence to Montgomery in Alabama, and return by Columbus to his family in Athens. He has been a most blessed and favored servant—God grant that a ten fold blessing may crown his future labors.

Our Methodist brethren cordially united with us both here and at Monticello, and exhibited the delightful, but unhappily too rare spectacle, of Christians of different denominations striving only to excel in devotion to the service of their common Lord and Master.

IMPATIENCE—In those evils which are allotted us by providence, such as deformity, privation of the senses, or old age; it is always to be remembered, that impatience can have no present effect, but to deprive us of the consolations which our condition admits, by driving away from us those by whose conversation, we might be amused or helped; and that with regard to futurity, it is yet less to be justified, since without lessening the pain, it cuts off the hope of that reward, which he, by whom it is inflicted, will confer upon them that bear it well.

Obituary.

"Man giveth up the ghost, and where is he?"

DIED.

At Saybrook, 2d Society, on the 26th of January last, Miss Elizabeth Bull, aged 17 years, daughter of William Bull, Esq. In the death of Miss Bull, the excellence of the Christian religion was strikingly manifest. Having committed the keeping of her soul to God, with humble resignation, and animated hope, she waited all the days of her appointed time till her change came. To her afflicted parents there was much consolation afforded, in the patience with which she bore her protracted illness, and especially in seeing that death to her had no terror. Much as she loved her parents, she felt that to depart and be with Christ would be far better. For the youth she felt much; with them she freely conversed; and to them she sent messages by the servants of Christ, praying them to be reconciled to God in the time of youth and health. May these messages of love not be forgotten; and although dead, may they still hear Elizabeth speaking to them to prepare to meet their God.—*Com.*

In this city, on the 2d inst., Catharine Bontecue, aged 7, daughter of William Tully, M. D.

In this city, on the 7th inst., Mr. Luther Fitch, aged 75.

At the residence of her brother-in-law, Doct. John Andrews, Miss Mary Selden Lord, youngest daughter of the late Col. Lord, of Columbus, Ohio, aged 19 years.

In Middletown, Mary Selina, youngest daughter of Josiah Tatnall, Esq., of the U. S. Navy, aged 2 years.

At Suffield, on the 24th ult., Mrs. Wealthy F. Robinson, wife of Rev. Henry Robinson.

At Farmington, on the 23d ult., Miss Elizabeth M. Cowles, daughter of Gen. Solomon Cowles, aged 25 years. During a decline of a number of months, she manifested a quiet and peaceful resignation to the divine will, and in the prospect of death, was cheered with the persuasion of her interest in Christ, "who is the believer's life."

At Tolland, on the 9th ult., Madam Mary Williams, aged 95 years and 4 months, relict of the late Rev. Nathan Williams, D. D.

At Norfolk, Mr. Nathaniel Royce, aged ninety-nine years and a half. Mr. Royce has been a professor of religion from early life, and well maintained the Christian character.

Poetry.

[For the Religious Intelligencer.]

REMINISCENCE.

ON HEARING A BIRD SING EARLY IN THE SPRING.

Sweetest bird of the spring, your earliest song
Reminds me of happier days,
When the love of my Saviour inspired my tongue,
And nature seem'd vocal with praise.

The forests, the mountains, and rocks, as they rose
Majestic, and rugged and bare,
The work of my heavenly Father disclosed,
And the marks of His wisdom did bear.

The terrific thunder, the wind and the hail,
Spoke the language of grandeur to me;
The storms, as they murmur'd along thro' the vale,
Were sweeter than music could be.

Creation, and youth, and religion combined
To gladden and rapture the heart;
Now age and infirmity sadden the mind,
And a gloom to all nature impart.

Fond memory looks back, and sighs at the past,
And laments that those visions are fled—
But hope on the future her anchor has cast,
And sees brighter visions ahead.

Then sing, lovely bird, for my bosom responds—
To your Maker each tuneful note raise,
And soon my freed spirit shall burst from these bonds.
And unite with the angels in praise. P. H. B.
Monson, April 1st, 1833.

DR. BARBER'S LECTURE'S ON PHRENOLOGY.

A notice of these Lectures was handed us last week for insertion, but on account of the Fast on Friday, a part of our papers were worked off and distributed on Thursday evening. Those who have attended the lectures, four of which have been given the present week, have been highly gratified. Others may have an opportunity of hearing the rest of the course the ensuing week. The subject Dr. Barber has undertaken to explain, says our correspondent, is one of deep interest, and involves much and various information, respecting not only the structure of the intellectual portion of our frame, but regarding also, the character and heads and features of many deceased individuals of ancient and modern times, who have been distinguished by their virtues, or their crimes, their talents or their imbecility, their fortitude and their courage, or pusillanimity. The collection of models of heads and faces, and the prints of the same, executed on a scale so large as to admit of being seen distinctly in every part of the fine lecture room of the Franklin Hall, presents a rich and instructive entertainment to the audience, and is well worthy of public attention. As one of Dr. Barber's audience, and as one who may, perhaps, resemble most of those present there, in being neither a phrenologist nor an anti-phrenologist, for the simple reason, that he has never studied the subject, the writer of this notice ventures to predict, that Dr. Barber's course will prove an instructive and delightful mental repast, and he is therefore desirous that they should enjoy the privilege, the best possible substitute for the living instructions, which we might have hoped for, from the lamented Spurzheim.

□ ELI STRONG, of this city, proposes to furnish gratuitously house rent, garden, and peat for fuel for the digging, for the accommodation of a few young men of industrious habits and approved characters, who are desirous of obtaining an education on the self-supporting system; to commence in May, and continue as patronage and success will warrant.

TERMS.—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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SELECT FAMILY BOARDING SCHOOL.

LEONARD A. DAGGETT has opened, in the City of New Haven, a *Select Family Boarding School*, for the instruction of Boys, in every thing requisite for their admission into College or the Counting Room. He designs to devote his whole time and skill to this object; and so to restrict the number of his pupils, that each one shall receive a large share of his attention. From his experience in the business of instruction, and the effort he is determined to consecrate to this work, he hopes to merit and secure all needed patronage. The most vigilant attention will be paid to the promotion of the comfort, and the moral and intellectual improvement, of those committed to his care.

REFERENCES.

President and Professors in Yale College, Rev. Leonard Bacon, Ralph I. Ingersoll, Esq., J. Forbes & Son, J. N. & R. M. Clark & Co., New Haven.
Samuel Russel, Esq., Middletown.
Israel Munson, Esq., Barnard, Adams, & Co., Joseph Jenkins, Esq., Professor E. A. Andrews, Principal of Mount Vernon School, Boston.
George Griswold, Esq., Seth P. Staples, Esq., Rev. Gardiner Spring, Peletiah Perit, Esq., George P. Shipman, Esq., Messrs. Baldwin, & Co., New York.
D. W. Prescott, Esq., Philadelphia.
□ Terms adapted to what may be required.

MR. WHITING.—The last Register, without truth or provocation, says "We had several clergymen at the polls on Monday last—among them the Rev. Mr. Mitchell of Fair Haven. They were afraid that Mr. Clark would be elected to Congress."

If Mr. Mitchell was at the polls, I know not why he had not a right to be there, having never sold his birth-right, nor been disfranchised.—But Mr. Mitchell was not at the polls. He was not within the State House at all that day; nor near it, except to speak with a gentleman who was not to be found elsewhere. "The Mr. Clark, of whom Mr. Barber, with great political shrewdness, says we "were afraid would be elected to Congress," Mr. M. never heard of—so little does he meddle with Connecticut politics.

It may seem hardly worth while to contradict so unimportant a matter as my voting or not voting, especially as it appears in such a paper as the Register, but as Mr. Barber apparently has no other than an evil design in his libelous assertion, the contradiction may serve to defeat the object.

Yours, &c.

JOHN MITCHELL.

Fair Haven, April 10.

NOTICE.—There will be a meeting of the Missionary Society of Connecticut, Auxiliary to the A. H. M. S. at the vestry of the North Congregational Church in New-Haven, on Wednesday, the 24th inst. at 11 o'clock, A. M. This meeting is held, according to a vote of the last General Association, for the accommodation of congregations in that section of the State which design to ask aid, the coming year, of this Society. The regular semi-annual meeting of the Directors will be in Hartford on the week of election—of which due notice will be given.

H. HOOKER, Secretary.

TEMPERANCE MEETING.

The monthly meeting of the New-Haven County Temperance Society, will be holden at North-Guilford, on Tuesday, the 30th of April.

N. C. WHITING, Secretary.